

manpower limits, inadequate visitor facilities and the pattern of visitation. Yet recently, the Forest Service and the National Park Service have launched imaginative programs to reach more visitors with interpretation programs which add substantially to the quality of the experience. In both cases, the agencies work in partnership with private businesses serving visitors in the areas: resorts and campgrounds, AMTRAK, motor-coach tour operators and cruise lines serving Alaska. The results are exciting—and appreciated by the visitors.

More than 150,000 people each year are now treated to the majesty of Glacier Bay aboard cruise ships. Most of these visitors have the added advantage of special interpretive programs about the land and the bay and the diverse wildlife found here. Companies such as Holland American have entered into agreements with the National Park Service which provide for two NPS interpreters to be on-board the ships, holding regular seminars and answering questions. The cruise lines pay for this service and provide the facilities needed by the NPS, even helping to sell guidebooks and other items. The cruise ships allow hundreds of thousands of people to see areas like Glacier Bay without construction of the on-land facilities which would be required for normal visits. Everyone benefits!

The Forest Service has developed similar cooperative arrangements with hotels and resorts in the Pacific Northwest and with AMTRAK, putting a trained Forest Service interpreter on key trains in the West, for example. Again, private sector contributions offset the cost of the interpreter to the agency, and the private sector also provides the interpretation site eliminating the needed for federal outlays for construction.●

GREEK FOLK FESTIVAL

● Mr. SARBANES. Mr. President, I would like to call to the attention of our colleagues the Greek Folk Festival sponsored by St. Nicholas' Greek Orthodox Church this upcoming weekend. While this celebration is obviously enjoyed by parishioners of St. Nicholas, the entire community also relishes this wonderful festival. St. Nicholas is led by Father Manuel J. Burdusi, a man whom many applaud as a pastor who has developed a strong community within St. Nicholas, including a dynamic youth fellowship.

I would also like to bring to the attention of my colleagues that this festival contributes greatly to the preservation and enhancement of the historic culture of the Greek-American community. The Greek Folk Festival includes educational and cultural activities, live music and dancing, authentic Greek food and pastries, and most importantly, wholesome family entertainment. I would like to highlight an excellent article in today's Evening Sun newspaper by Jacques Kelly, highlighting the magnificent people that make this festival a superb event that is acclaimed year after year. Mr. President, I ask that the article be printed in the RECORD.

The article follows:

[From the Baltimore Evening Sun, June 8, 1995]

PRIEST HELPS HIGHLANDTOWN KEEP THE FAITH
(By Jacques Kelly)

It seems that everybody in this part of East Baltimore knows "the priest."

He is the Rev. Manuel J. Burdusi, the 33-year-old pastor of St. Nicholas Greek Orthodox church, the spiritual home of many Highlandtown families.

Father Manuel, as he is called, is the former altar boy who came back to his home parish wearing a cleric's black robes. He grew up on Bonsal Street near Francis Scott Key Medical Center. His church is in the 500 block of S. Ponca St. He is one of the pivotal personalities here.

Part of the reason so many East Baltimore Greeks know Father Manuel is that they watched him grow up.

As a 10-year-old, he assisted at the Divine Liturgy. Then he joined the choir. After his studies at Hellenic College and the Holy Cross School of Theology in Brookline, Mass., he returned to Baltimore. He was ordained in 1989 and named the church's pastor four years ago.

"I have always felt comfortable on the path that led me to the priesthood. It felt like home," Father Manuel said.

He also kept things in the family by marrying a woman named Malama (Molly), who also sang in the choir. They have a son named Nicholas, the saint's name commemorated in the church.

One of the hardest things is to bury a person you've known so well in this neighborhood," he said one day this week.

The loss of a family member in this close-knit community is strictly observed. Many widows wear black after a husband dies. Families have memorial prayer services in the church 40 days after a death. This is often repeated six months later, then after a year, and on the third anniversary.

At funerals, the custom is to have the deceased in an open casket. Close family members kiss the corpse on the cheek. Others may kiss the hand or forehead or a religious icon.

"The formal process of mourning is therapeutic. It helps with dealing with grief. It forces the family back into the life of the church," Father Manuel said.

The life of the church is often the life of this neighborhood. Witness the tremendous activity for this weekend's Greek Folk Festival sponsored by the church. From tomorrow through Sunday, Ponca Street will explode with people, music, food and dancing. It has become one of the city's most popular summer events.

Family ties, church and tradition all mix within this tight community.

Blocks of rowhouses branch off Eastern Avenue in this part of Highlandtown known to some as The Hill, to others Greek Town. Many immigrants from the Greek islands settled here in the 1960s and 1970s. With them came their own grocery stores, bakeries, places to sip strong coffee and talk, and restaurants.

Father Manuel's family, for example, came from an island that was controlled by Italy for some years. His surname, Burdusi, reflects this.

His parish has its origins in a little school established here in the late 1940s. It was torn down and the present church built in 1956. Today, it has 1,200 families on its mailing list. Of these, some 700 are active.

"At times it is so busy, it feels like more," the pastor said. "When it gets very rushed I have to ask my wife, 'Did we pay the bills this month?'"

Father Manuel wears a beeper and is on call at all times.

"I don't want anybody to say they couldn't get a call into a priest," he said.

It is not uncommon for his parishioners to walk to Sunday services. Some 575 of his families reside in the 21224 Zip Code. Another 120 live in Rosedale and 100 more in Dundalk. The parish has a large and vigorous youth

organization that its pastor feels is the cornerstone of the community.

Throughout the festival, Father Manuel will be giving church tours—4 p.m. and 7 p.m. on Friday, 2 p.m. and 4 p.m. on Saturday and Sunday—during which he will explain the rich collection of Christian art here. Just this past Easter, the church unveiled a vibrant mural of Mary, the mother of Jesus, the Christ child and saints Basil, Gregory, Nicholas and John Chrysostom.

Father Manuel also answers questions about the elaborate religious ceremonies here.

When recently asked, for example, how much incense is used on a typical Sunday, the priest thought for a moment and quietly replied, "Ten tablespoons."

AMMUNITION CONTROL

● Mr. MOYNIHAN. Mr. President, as some Senators may know, I had intended to offer an amendment to the antiterrorism legislation to update the existing statute prohibiting the manufacture, sale, and importation of armor-piercing ammunition. My amendment would have simply revised current law to cover new projectiles capable of penetrating the soft body armor worn by most law enforcement officers. However, as part of the agreement negotiated by the managers to permit completion of the bill yesterday, all amendments relating to firearms were dropped.

Senator BRADLEY and I planned to offer a separate amendment requiring development by the Department of the Treasury of uniform standards for the testing of armor-piercing ammunition. This is an important effort which I fully support, and I regret that we were not able to offer this amendment.

Unfortunately, the amendment by the Senator from New Jersey failed to address the more immediate danger presented by the presence today in stores nationwide of certain bullets capable of penetrating police body armor. I learned of this ammunition only last week from the FBI. It obviously poses a serious threat to law enforcement.

It has been well over a decade since I first introduced legislation to eliminate the armor-piercing bullets. I first became aware of problem in 1982, and with the help of the Patrolman's Benevolent Association of New York City, as well as other law enforcement groups, helped secure enactment in 1986 of the original statute banning so-called cop-killer bullets. In 1993, I secured passage of a provision in the crime bill, which became law in September 1994, to include in the definition of armor-piercing ammunition the Swedish-made M39B round. When I learned last week that other armor-piercing rounds exist which elude the ban, I immediately began work on an amendment to update the statute once again.

Unfortunately, I was not in a position to offer this amendment to S. 735. As I have said, amendments on this subject were not permitted under the unanimous consent agreement. Even if